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The Jaina Gazette.

This day Time winds the exhausted chain,
To run the twelve-month's length again.

Oh, glad New Year, so lusty and so strong,
Infuse thy young life in our feeble limbs—
Fire up our hearts and wing our weary feet,
That halt so in the thorny road of life.
Twelve fleeting months and thou wilt have grown grey,
As yonder Old Year passing out of sight.

New Year

The year hath passed away
  Swift as the gliding stream,
And all its scenes appear
  Like relics of a dream!
Spent are its griefs, its joys are flown,
And memory holds their trace alone.

Frail fleeting life! how soon
  May thy probation close,
And they who prize thee most
  In the still grave repose!
Thy joys are brief,—they cannot last,
And change comes o'er thy seasons fast.

Then pause, my soul, and trace
  Time's progress and thine own;
Shall earth thy cares engage
  When better things are known?

O! fix thy love on heavenly bliss;
All other good shall fail but this.

Let past ills be forgotten
Let malice lose its sway,
And foes unite in friendship,
On this glad New Year's day.
Let heart to heart be knitted
To work one glorious end—
The world's wide-stretching welfare,
Whilst love and truth extend.

Then let our hope be fervent,
And Honour be our crest,
And all shall sing the chorus,
"Let the New year be our best!"

Soul.

BY

U. D. Barodia, B. A.

BOMBAY.

At the outset, I shall tell you how I shall deal with the subject undertaken. To write exhaustively on such a subject and at the same time, to limit it to a narrow compass of an article is a difficult task. My object is to be clear and intelligible in whatever I write here, and to carry out that object, I shall adopt a slightly strange procedure. To be exhaustive at the cost of clearness is beyond my purpose. The reader will often find me only taking rounds about this important theme, and only occasionally going to its very core.

Full knowledge about **Soul** is the real elixir of life. As the Sun dispels darkness, Soul-study removes all weaknesses of life. Who will teach us, then, about it? Our Masters. They were all-knowing. They passed through various stages before they got true insight into the nature of Soul. With that insight or realisation as their guide, they laboured hard for their own elevation till at last they became pure and omniscient. In their final birth, they got the whole truth and then they preached the Gospel to benefit the peoples then living and the people of all ages. The Soul and

its nature is known to us from the great works composed by the learned disciples of these Masters and long line of illustrious Acharyas.

Is there any such thing as Soul? is a question to the materialists. In this Land of Spirituality, this question has no place to stand. Still however, to make our way smoother, two infallible proofs for the existence of Soul may be given here with advantage.

1. A pendulum, say, is swinging and we see it. Our knowledge about its swinging and the swinging itself are two different things. Swinging belongs to the pendulum but our knowledge regarding it does not reside in the pendulum. Similarly knowledge is not the same thing as oscillations or vibrations of the molecules of the brain and the senses. Such a property as knowledge which does not reside in any material object must have some substratum to reside in and that substratum is what is called Soul.

2. We go on a long trip on foot, and return home thoroughly exhausted, and we sleep soundly. Our body, senses and even the brain are unable to work owing to excessive fatigue and are consequently inactive. The night passes without a single dream. When we awake we know or feel we slept soundly. Who gives us that knowledge? There must be some agent to impart it and it is none else than the ever wakeful soul that knew it and informed the brain the next morning of the soundness of sleep.

Thus we prove the existence of soul and in addition we prove that soul is ever active and its nature is knowing and feeling.

The next question that crops up is this:—Is there only one soul or are there many souls? Our Masters say there is an infinite number of souls in this Universe. And they reason thus:—No two lives resemble each other. Their bodies, features, knowledge, feelings, thoughts and tendencies, speech and action, likes and dislikes, successes and failures and what not—all these go to convince us of the fact, that every life, has one soul in it with an individuality of its own. Some explain away these differences in various ways which however do not satisfy us. There is the theory of one Great Soul pervading the whole universe and each life has one of its infinite parts. Or this Universe visible and invisible is the manifestation of one Great Soul and there is only an appear-

ance or show of difference in the living beings owing to the presence of Maya or illusion. Just as the waves rise up for a moment from the surface of water and soon after merge into the main bulk and this wave and that wave is simply illusion as the waves and the water are one and the same; in the same way this soul and that soul is mere *Mâyâ.* In short both these theories lay down that, underlying, and upholding from within, all things physical and psychical, there is one absolute, permanent, Uniform Being without change and with none other like it. But they do not clearly and distinctly explain the relation between the absolute Being and the existent matter etc., which they totally ignore. Really speaking, all the objects of the Universe fall into two categories viz., Soul and Non-Soul. They both are everlasting, uncreate, co-existing and independent of one another.

If the word Maya means Karmas or subtle matter, many Indian Schools of thought would shake hands. But the word is differently interpreted by different scholars and hence so much misunderstanding. Soul can not beget Non-Soul or vice versa. One cannot be the outcome or manifestation of the other. Nor would such diametrically opposite properties, consciousness or self-activity and inertia or inactivity reside in one substance. If Brahman, the all-pervading principle is the cause and the Soul and *Mâyâ* and the Universe are its results, every thing must resemble the other thing in all its natures. But this is not the case. Moreover, the Great Soul was once whole and pure and then came to be divided into parts, impure and imperfect—is against the Law of Cause and Effect. To conclude then, Non-Soul is a reality and that there is an infinite number of souls in this Universe, the theory of one soul being unsatisfactory.

The relation between Soul and Non-Soul is a sort of bondage. Two pretty illustrations will make the understanding of this relation clear.

1. A bird-catcher fixes a wheel on to a branch of a tree in such a way that a slight touch would set it revolving. A fruit is placed in its centre to attract the birds. Say a parrot in search of food comes up and sits on it. Round goes the wheel. The parrot believes himself ensnared. He cries piteously, takes the wheel as his only dear support and moves with the wheel. He might fly away even now as he is quite free in reality but delusion, false

belief takes hold of him and in the end he falls a prey in the hands of his enemy.

2. A narrow-necked vessel filled with grams is placed on the roof of a house. A hungry monkey sees it and thrusts his hand into its mouth. He picks up a handful of grams inside the vessel but is unable to take out his closed fist full of grams. An idea of having been caught fills his little brain and he begins to shout aloud but he is at once caught by the owner, tied and punished. Here, too, the monkey might have run away by opening the fist and leaving off the grams, had that false idea not possessed him.

Just like the parrot and the monkey of the foregoing illustrations, all Soul have been labouring under false ideas from times unknown. They have been taking foreign things as their own and identifying themselves with them. The possession of these delusive ideas is a kind of sickness or impurity to them. Through the influence of this sickness, Soul becomes one with Non-Soul. Directly this delirium is shaken off, Soul and Non-Soul are freed from their mutual combination of bondage.

To understand the nature of this combination or bondage, many illustrations may be given. 1. The mixture of milk and water is one. 2. As butter exists in a latent form in milk so does soul in every life. 3. Souls in lives are just like pure metals in their ores. These illustrations are only helps to get a glimpse of the nature of that wonderful combination. Truly speaking no object or phenomenon on the face of the earth can give an exact idea of that combination. Doubtless it is the result of ultra-physico-chemical forces. Here both the constituents appear to have undergone certain changes, and as a result, new properties unlike those of the pure constituents have come into existence. Realisation alone can help us to understand the full process. But one thing is certain that there must be some sort of contact between the two primeval substances viz., Soul and Non-Soul. The Soul substance must be touching the finest and subtlest variety of matter and it must be this contact which is obstructing and hiding the Soul's nature and causing it to forget itself. The theory that *Maya* only envelopes the Soul but does not touch it as the Sun and the clouds or as a lamp and a coloured globe round it is unsatisfactory in as much as it does not explain why the material body gets so much strength and power though it ought

to be inert by its very nature. Again the powers of Soul are not likely to be destroyed by mere envelopes. To break open these envelopes would be impossible in the absence of contact between Soul and Non-Soul. Finally the phenomenon of pleasure and pain to a living being will also remain unexplained if there be no such contact. So we conclude that there must be some sort of contact between them. Perhaps the fine matter called Karmic matter is embedded on the Soul Dravya as coins or pieces of metals are embedded on a lump of lava-liquid stone coming out of volcanoes. And the consequence is that the innate faculties of the Soul are obstructed.

(To be continued.)

"Heart of Jainism."

BY

Mrs. S. Stevenson.

Oxford, University Press, 1915.

A Review by J. L. Jaini.

EVERY Jaina book opens with a Mangalacharana, or obeisance to the Omniscient, Perfect, Liberated Soul. The obeisance implies humility in one's own self, and a belief that the source of one's information is an Ideal Soul, and higher than oneself. Mrs. Stevenson's *Heart of Jainism* dispensed with the divine quality of Humility and Faith and the result is disastrous. Instead of Truth, it preaches Error. It is not Jainism, but a gross travesty of Jainism.

Before taking up the book in details, I must express my sincere admiration for the great labour which Mrs. Stevenson has bestowed upon the work. It is a glorious tribute to her Oxford training and missionary zeal that she read Jainism with two Jaina Pandits almost daily for seven years. I do not doubt her sincere desire to acquire a true insight into Jainism; but I feel sure that the Pandits (?) could not convey the true significance of their subject to her and what little success they achieved in this, was largely discounted by the "Christian"(?) prejudice of the Author. The Editorial Preface (p. iii) tells us: The writers of this series "seek to set each form of Indian Religion by the side of Christianity in such a way that the relationship may stand out clear. Jesus Christ has become to them the light of all their seeing, and they believe Him destined to be the light of the world." Such an

attitude cannot but be disastrous to unbiassed Scholarship and is an absolute bar to the proper study of an alien religion. I am also a little surprised at the express adoption of this attitude. My friend Dr. J. N. Farquhar is the Editor of the Series. In 1913, when I was revisiting Oxford and London, he did me the honour of showing me his typed notes on Jainism for his *Modern Religious movements in India.* He adopted, practically all my suggested alterations and his account of Jainism at pp. 325—335 of his book is in no way objectionable. He however added p. 324 on his own responsibility and has made three very serious, radical mistakes. He says, that Jainism (i) "arose within Hinduism in the sixth Century B.C."; (2) is "an atheistic system"; (3) "its chief doctrine is that there are souls in every particle of earth &c." Every Student of Jainism knows that all these three statements are wrong. (1) The 23rd Tirthamkara of Jainas attained liberation in 776 B.C., the year of the Greek Olympiads, and that was the 8th and not the 6th Century B.C. (2) and (3) The *Heart of Jainism* repeats these errors. They are dealt with below (p. 5.)

To return to the *Heart of Jainism.* Christianity itself, through that great and pure light, Christ, teaches us that all impurities arise from the heart. Bias defiles the heart as much as any other kind of error. And it is unfortunate that this biassed attitude of the writers of the series "The Religious Quest of India" should mean such waste of valuable time and talent. How Mrs. Stevenson has done a great disservice to Study of Truth in general and of Jainism in particular would be obvious to everyone who studies even the elements, the merest A.B.C., of Jainism as a seeker after Truth.

It is impossible to review fully the mass of errors and misrepresentations in this book, within the limits of a Review. I would not have undertaken the task, but the book has already been "received" by learned Orientalists and must remain a source of great mischief, if not critically examined. The book takes up Jainism and Jaina Community in so many aspects, that the best course for me will be to follow the order of the book itself.

P. iii. The Editorial Preface has been partly dealt with above. The series sets "the practical side of each system in living relation to the beliefs" of its followers. Christianity, as understood *and lived* by Europeans and Americans to-day, is not more

fortunate than Hinduism or Jainism. The present War is between Christian States and Christian peoples; and no one can doubt or dispute its infernal character. But it is not the fault of Christianity. Its gems——the teachings and life of Christ——are as pure and radiant to-day as at Nazareth and Galilee nearly two thousand years ago. But the custodians of the gems are unworthy, non-Christian. So this Editorial Principle also is wrong. A Religion is one thing; its followers, another. A seeker after Truth should devote himself to the first, though not entirely ignoring the second.

But so far as Jainism goes, its unworthy custodians to-day are still remarkable for their sober, law-abiding, peaceful and prosperous lives. Lord Curzon held that half the Commerce of India passed through their hands. Mrs. Stevenson herself recognises their front rank literacy and "magnificently white." Criminal Records. (p. 20). She calls the Digambaras "the straitest" sect. (p. 28). She testifies to the Jainas' readiness to help, to their courtesy and kindness (p. x.; also p. 8.)

P. xi. Dr. Taylor believes Prof. Hopkins to be right that Jainism is "a theological mean between Brahmanism and Buddhism." Nothing is further from fact. *The whole book itself contradicts this belief*! Brahmanism believes in one perfect, ideal soul, Brahma or Par-Brahma. There is nothing else besides. All else is illusion (Maya). This is pure monism. Buddhism believes in a transient soul. The soul is a responsible individual only for an instant. The soul who began this review, is no more. I, who am continuing this review, am quite a *different individual.* Jainism believes in many perfect souls, each with its separate, continuous individuality. Then against the Monism of Brahmanism, it pits its well-known doctrine of many-points of view (Anekantavada) or the *Syadvada.* Instead of being a mean between them, Jainism from certain points of view *includes* both Brahmanism and Buddhism *and much more besides.*

P. xii. Truth is a diamond with many facets. To describe it from one aspect or to identify it with only one facet is wrong. It is unkillable, everlasting. This explains why *Jainism* has survived. There is no hurry or excitement, about Jainism. It has the peace and undisturbable calmness of Truth, and thus has weathered the storms that wrecked other faiths. "Its first home

was near Benares." (In the 4th line from bottom of the page)—'Benares' must mean "Ayodhya" in Oudh. That was the 'first home' of Adinatha, the first Tirthamkara who preached Jainism in the present Cycle.

P. xiii. The *Imperial Gazetteer* (New Edn.), i. 417 is wrong, In Bihar, in Arrah, Chapra, Bhagalpur, Murshidabad, Gaya, and Orissa also, there are many Jainas of both the Digambara and Svetambara sects.

It is wrong to say *ahimsa* is grotesquely exaggerated in Jainism. Dr. Taylor entirely misunderstands this great and glorious doctrine of Jainism. It is akin to the lovely precept of Christ, 'love thine enemy and turn the other cheek to him.' For its true import, I may refer to my *Outlines of Jainism* p. 71.

We read: "every material entity having its own individual spirit." This is quite the *reverse* of Jainism. The basic Categories of Jainism are Living and non-living substances. (*Dravya Samgraha* by S.C. Ghoshal, Sacred Books of the Jainas, Vol. I. p. 1-6). The non-Living substance is mainly matter, lifeless earth &c. If every particle of it were living, 2 Categories of Jainism would be a myth. It is not every material entity which has its spirit; it is every mundane individual spirit which has its own material body? It is as if one were to say, Jesus was the *Father* of God.

Jainism is atheistic. All Jaina books emphasize and describe God with an exactness and fulness which is unfortunately almost entirely absent from all other systems of religions in their dealing with the conception of God. (*Outlines of Jainism* xxi, xxii, 1, 2, 3, 4.) It is true Jainism does *not* believe in God *as a Creator* of the Universe. A Creator wants to bring into existence something which did not exist before. If he was responsible for the former non-existence, he is a changeable being, or did not have full foresight. If not, someone else was. Thus either there are more than one Creator, or the one Creator is changeable or lacks foresight. Besides, Creation implies Desire and Attachment, and this is against the Jaina idea of God. Therefore Jainism does not believe in God as Creator. But Jainism is *not atheistic*. Its conception of God is quite clear and is identical with a perfect, free Soul. (Cf. *Dravya Samgraha* gathas 1-14).

P. xiv. "There is no power higher than man."—Surely it is a mental lapse. Dr. Taylor forgets that Mrs. Stevenson herself

has devoted pages to celestial beings as forming (Devagati) one of the four conditions of existence of mundane souls, and these "Gods" are higher than man.

The Jainas "worship man."—Other critics say they worship stone idols. The Jainas worship the pure, perfect soul. Its attributes of non-attachment and absorption in its own infinite knowledge, power and bliss, are *represented* in the images. Jainas worship neither man nor the stone idols; they worship the attributes of God, or Perfect Soul. (See *Insight into Jainism* by B. Rikhab Das B.A.; the essay on Whom do the Jainas worship. p. 44).

"Intellectual frailty" does not account for the worship of godhead in Jainism. But it certainly accounts for most wrongly calling it *man*-worship. And it comes with ill grace from a believer and professed worshipper of Christ, who was the Son of Man, and a Man himself!

The same frailty accounts for calling Jainism a "heresy" in line 5 from the bottom of the page. Oriental research, specially of Jainism is in its infancy. And Students should be cautious in being dogmatic where merely the most provisional theories are all that our admitted condition of ignorance can warrant. Jaina Literature is mostly an unexplored field yet. Jaina History is less known.

P. xvi. Tirthamkara and Nirvana are derived at great length, with the usual inaccuracy which marks and mars the book.

Tirthamkara simply means a Jaina Arhat, (See Sir M. Monier-Williams' *Sanskrit-English Dictionary* 1899 p. 449 Col. 2.)

Nirvanam (in *op. cit.* p. 557 Col. 3) is absolute extinction of all desires and passions. The "extinction of *individuality*" is wrong. In Jainism no soul can *ever* lose its individuality.

Indeed the proper word in Jainism is *Moksa*, Liberation of soul from the bondage of Karmic matter, which keeps it in the cycle of mundane existences. *Tirtha* is the Path to cross the ocean of worldly imperfection; *Tirthankara* is the guide to this Path.

So Tirthankara is not exactly a "Founder of the 4 orders"; nor Nirvana, a state, in which 'not a breath' reaches the emancipated one.

Chapter I—Introductory.

P. 1. In the very first paragraph Mrs. Stevenson starts on a track of error. The Spiritual Indians do not seek a "death-like" trance. They seek full living self-realisation, in which *material* powers cease, like those of Jesus after his cruel crucifixion by those who understood him as little as Jainism is understood in the book under review.

The "ideal" personality, meant by the Author, in para 2, must be the "physical" personality. As a *spiritual* personality, the Jaina Ideal must satisfy anyone. Mrs. Stevenson's closing words of para 2 are: "goal, in which death, not life, is the prize, cessation not development the ideal." This account of "Indian faith" surely must be re-written: "goal, in which death (of the body), but life (of the soul) is the prize, cessation (of matter) and development (of spirit) the ideal."

Christian asceticism is the 'glad decision of the athlete'; Indian asceticism is 'born of fear' of rebirth.—We have read our history, secular and spiritual, of Europe in vain! Centuries before the birth of Protestantism, the asceticism of the Church was as gloomy as anything well could be and the *fear* of purgatory and hell haunted all monastic institutions. The position seems to be just the reverse. I have neither time nor inclination to enter into these details, but they are the natural fruit of the seed of the bias and prejudice, which are inevitable where the Indian religions are compared with Christianity, when its supremacy is prejudged! Well did Christ say: impurities spring from the heart. A true lover of Truth may wonder how much these seekers after Christ understand even his noble and eternal message and life of Forgiveness, Humility, Straight-forwardness, Renunciation and Sacrifice!

P. 2. The climate of India is put forward as a cause of loss of exertion of Indians. It makes "the blithest European or Indian" pessimistic. The London fog, and the almost sunless Northern latitudes have the same effect. Montesquieu has conclusively shown that for all of us. But despite the dull daily drizzle, London and Oxford can to-day, and despite its reviled climate the India of 2,000 years ago, could then, produce giants of physical strength, mental acumen and spiritual loftiness. It is souls who count first; not their environments. The history and

historical deductions at pp. 2 and 3 are weak and partial to the extent of being erroneous.

P. 3. The mistake as to the motives of renunciation in the last para but one on this page, show the unconquerable *material* basis of the author's point of view. Despite two millenniums of Christ's *spiritual* teachings, the average and more than average westerner finds it difficult, almost impossible to shed his Materialism. A very advanced Englishman told me in London, in 1908, that when he told an audience of "inner things," their imagination at once flew to their liver, ribs and the stomach! Jaina saints renounce the world not for petty fears of losing *it*, but for the joy and impulsion of the inner call of the soul, for just the same reason as when Jesus renounced it, who was surely not afraid of the injustice and uncertainty of fortune due to the "avaricious fingers" of the Roman Emperors and their myrmidons, one of whom sentenced the gentle Lamb to the Cross! Mammon and Mars have too long been the common deities of the West to have left its spiritual capacity intact.

P. 4. This is not the place to go into the genesis of sacrifices. The authentic material for reconstructing the early history of the human race is very scanty and consists mostly of hypotheses, which are at the best provisional and may have to be discarded to-morrow. And the root of the Vedic sacrifices and the Jaina prohibition of them may be coeval with the life of Indo-Europeans in Central Asia, Southern Steppes of Russia, or the Arctic regions in the north of Germany.

Instead of *proving* that Jainas revolted or dissented* from Hinduism, she takes the 'revolt' for granted and from that *concludes* the existence of causes which may probably or possibly bring about the revolt. It is neither scientific, nor historical; and is certainly against the truth of Jaina tradition, oral and scriptural.

That the revolt is not proved, but taken for granted, is evident from this also. "The Brahmans delared that their supremacy and their sacrifices were based on the Vedas, so the authority of the Vedas was denied by the NEW thinkers." There is not an iota of testimony anywhere for this so and NEW; as also for the equally wrong so in line 2 of p. 5.

* For a criticism of the theory that Jainas are Hindu Dissenters see 'Jaina Law, 1916 (by J.L. Jaini, Indore).

P. 5. The antagonism to Brahmanism in Jaina books need not be denied. It is the answer of the antagonism to Jainism in Brahmana books. The inculcation of sacrifices, sub-human and even human, may be due to the founders and predecessors of the Vedic doctrines revolting from the hard rigour of Jaina discipline and doctrine, even in their original common home. But this is mere speculation. Only it seems as plausible as the other "theories."

Again, "Jainism" is a "rebellious daughter" of "Brahmanism" —There is no evidence of this paternity or maternity, or of this rebellion. It is a mere myth. There may be a family likeness (to use their own metaphor); but that is all. The sooner Orientlists make up their mind as to this, the better. Myths like these choke the path to truth, and perpetuate many an error, which would otherwise die of mere inanition.

"Having declared against birth exclusiveness, the Jains were bound to find some other hall-mark of worth, and for this purpose, they laid stress on Karma." This origin of *karma* is wrong. Not then, but for ever it is true that—"a man's *karma*—his actions—not his caste," is "of supreme importance." Indeed a good non-Jaina, Brahman or Christian, would go to heaven as surely as a bad Jaina, Brahman or Christian would go to the other place. The Law of Karma is no respecter of persons and it cannot be deceived. Christianity reflects Truth as other religions do. But not the whole of it at all times and places. Its cause, or the cause of Jainism or Hinduism can never advance by deliberate belittling of other creeds. The fountain-spring of Truth is Una. It is one like the Sun, and shines on the whole race of man, believing and unbelieving. Karma is the only Law of this lustre. Creeds, sects, sub-sects, empires and patriotism all sink into nothing from this Universal point of view. To advance any creed by "diplomacy" has the same value in the eye of God as the national and imperial advance of peoples by "political diplomacy." Even Christianity could not get away from this doctrine of Karma. Christ alone is the salvation of all souls after Christ's ministry. But for the "good" souls before Him, there is the *limbus patrum*!

Chapter II—Historical Summary.

P. 7. There is no complete History of India by Indians. Our mental, material and spiritual condition is deplorable. It is the

touch with the West, to which the modern stir in our life is due. But have all the historical materials for Indian history been considered or even discovered yet? "The world's history" begins '*after*' the sunset glories of Indian Wisdom and Religion. How can there be any correlation? What little there can be and has been, has not falsified Jaina records. Non-believing Orientalism even 30 or less years ago denied the personality of Lord Mahavira and called Jainism an offshoot of Buddhism. History has swallowed back these inglorious and cruel libels upon the followers of the Jina. To-day Mahavira even His predecessor, Parsvanatha, has a "historical" personality; even Neminatha, the predecessor of Parsvanatha and a cousin of Krishna, is dimly perceived. And "history" holds Buddhism to be posterior to Jainism by at least, more than 4 centuries! The Jaina Puranas even always taught that Chandragupta ('Sandracottus' of the Greeks and the first link in the chain of true history of India*) was a Jaina, as also Srenika or Bimbisara, the father of Kunika, or Ajatsattu. How could 'History' (with a very large H) believe this, when it held Jainism itself to be a mere branch of Buddhism? The inscriptions at Sravana Belgola in Mysore have confirmed the Jaina tradition, and it is a historial fact that the Jaina books are right. (See Bhandarkar Commemorative Essays 1917, on 'Ganga vadi' by Lewis Rice pp. 237 ff.)

P. 9. There was no difference of opinion under Mahavira. Parsvanatha's teachings have not been proved to be different from those of Mahavira. It is a mistake to attribute 4 vows to the former and 5 to the latter. There is no 'vow' of nakedness. There is the vow ('vrata') of Aparigraha (Possessionlessness) or Parigraha tyaga (Renunciation of Possessions). Its analogue is the Christian vow of Poverty. Nakedness is a natural and inevitable result of the full conquest of worldly attachment by the soul. When this is achieved and the soul becomes quite self dependent, clothing is neither necessary, nor retained. As to the shame of nakedness, it is our sin which makes us conscious of it. It is also conventional and acquired. An Englishwoman would have a hot and red face, if she thought a stranger had seen her bare ankle, but a bare head or a low evening dress does not ruffle

* See 'History of Early India' by Vincent A. Smith and 'History of India' by R. Hoernle and Stark.

her. Her Indian sister would be confused with a bare head but not mind her feet and ankle at all. Our tailor-made civilisation has its priests in Bond and Regent Streets, in the West End of London and the Boulevardes of Paris. It is these Fashions and Possessions which account for so much irreligion and immorality in our so-called modern civilisation; and it is just these which tilt up their pious nose at the thought of the vow of nakedness. The Jaina Saints under Parsvanatha and Mahavira had a child-like unconsciousness of their bodies. Apart from their names (Digambara and Svetambara), the unclothed or clothed character of their monks has no practical effect upon the lives of the two sects of Jainas. They are perfectly united on at least 98 per cent. of their dogma and doctrines of Jainism. They are also at one in holding that under Lord Mahavira there was no conflict between them.

In l. 8 from the bottom of the page, we read: Jainism "feels little responsibility for another's soul." This is a gross untruth. 'Ahimsa' lays the most thorough responsibility upon all.

P. 10. l. 3. "There is *no* conclusive evidence" of Bhadrabahu's migration, etc., to Mysore—There are the inscriptions etc., at Sravana Belgola. Of course there is also the constant tradition in Jaina books of the migration of Bhadrabahu and his monks to the South, when Bihar was affected with famine under Chandragupta. These famines are adverted to in T. W. Rhys Davids: 'Buddhist India,' (1903) p. 49-50.

P. 11. last para. The account of image worship is wrong. The evolution of Jaina image-worship is not investigated. The whole subject is wrapped in unexplored darkness, and the author's assumptions and conclusions in this paragraph are quite unwarranted and misleading. They are against the recorded tradition of Jaina book, and no Jaina, Digambara or Swetambara, can agree with them in our present condition of knowledge.

P. 12. "Mathura in the North-West."—It is a slip of the pen. Mathura was in the "*N. W.* Provinces," now called the "United Provinces of Agra and Oudh." Really, it is in the middle of the North of India.

P. 13. The Council of Vallabhi, under Devarddhi, may be the source of Jaina books, as they have descended to the Svetambara Jainas. But they cannot be the books in their form at the time of Mahavira or even Bhadrabahu. The Svetambaras and

Digambaras both agree as to the authority of 'Umasvami' who wrote his marvellous 'Tattvartha Sutra' about the time of Christ. These aphorisms in 10 Chapters sum up in the briefest space possible, the whole of Jaina Philosophy on the 7 Tattvas or Principles of Jainism. Umaswami's Sutras continue the Teachings of his Teacher, Kundakundacharya, several of whose lovely books are still extant. Thus the outlines of the Jaina philosophy were 'fixed' in their character and number and details even, so early as the first century before Christ. Their complexity and inter-connections could be achieved only in a long line of centuries of thought and teaching. But the truth is that the 'whole', unbroken tradition, as it was given by Lord Mahavira, is irrevocably lost to-day; and the existing books are simply magnificent jewels from the whole necklace, or mighty fragments of the great colosseum reared up in the Teachings of Lord Mahavira.

The lists of the Svetambara canon seem correct. The Digambara lists are given in the 'Outlines of Jainism' pp. 135-145. But according to the Digambaras, all the Purvas and Angas are lost. But their traditions are recorded in the works Kundakundacharya and Umaswami, who flourished about 2,000 years ago.

P. 18. "In the South Jainism flourished 'after' its introduction by Bhadrabahu."—This is wrong.

Bhadrabahu went to the South, because there were Jainas already there. It will be remembered that the cause of this migration was the severe famine in Bihar; and the motive was that the numerous (12,000) disciples of Bhadrabahu should be able to live strictly in accordance with their ascetic vows. For this the presence and co-operation of pious and enlightened laymen are necessary, to give alms etc., in the proper way. Therefore it is evident, that a very considerable body of pious Jaina laymen and laywomen must have been established in the South BEFORE Bhadrabahu went there.

Chapter III.—The Life of Mahavira.

P. 22. The outlines are in the main correct. Notice is taken of both the Digambara and Svetambara views, e.g., as to the life-long celibacy or marriage and father-hood of Lord Mahavira. There is lack of grace, or even taste, sometimes in the phraseology; e.g., "the great hero of the Baniya" (p. 32, l. 2), "as every Indian

woman does to-day" in the opening of the para of "the fourteen dreams" (p. 22).

I know the legend about the transfer of Mahavira's embryo from the womb of the Brahmini Devananda to that of her co-wife Kshatriyani Triśala. The Digambara Jaina books do not give this legend. The explanation given by Dr. Jacobi in his Introduction to 'Acharanga Sutra' S.B.E. xxii, is plausible.

Death by renunciation of food when a saint is quite sure of his end is grossly and unnecessarily mis-understood at p. 30.

Beautiful English words cannot conceal a false libel, and the words "belief in suicide as a form of prudential insurance" is no less. The author seems to have wasted her 7 years daily with two "Jaina" (?) Pandits and her intercourse with the simple Jaina women and nuns in their homes and nunneries. Any child knows that Jainas are scrupulously opposed to self-killing. A suicide is reborn in a miserable condition of existence. Renunciatory Death is a pious and glorious end. To confound the two and to jubilate as if the whole Truth had struck the writer suddenly, is a pure mis-representation and can never help the writer to see Truth or help others on the path to it. She has forgotten the Jaina idea of soul, and the Jaina conception of a saint who dies a renunciatory death.

The different kinds of death are given in gathas 56 to 61 of 'Karma Kanda of Gommatasara' by Sri Nemichandra Siddhanta Chakravarti (c. 1,000 A.D.). Renunciation of food, or of being nursed is given in Gathas 59, 60 and 61. An incurable Jaina Saint gives up food, because it cannot be got 'without a breach of his vows. He cannot be false to his vows even to save life. He does not want to kill himself. That will be sinful suicide. But he has no attachment for the body and does not want to waste his time in irreligious efforts to prolong it. He gives himself up to the calm of renunciation and thus meets his end like a self-contained, joyous hero.

One word as to Mahavira's marriage. The Digambaras deny this. Evidence on this point there seems little. The Tirthankaras never beget daughters. Some of them are life-long celibates (like Christ). But this Avasarpini era is 'hundaka' or unsymmetrical.

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In this, the birth of a daughter to a Tirthamkara is possible. This is the Digambara belief. It is perfectly consistent with the Svetambara view that Lord Mahavira had a daughter. The thing is admittedly possible. If it was a fact, why should the Digambaras deny it? If it was not a fact, why should the Svetambaras invent it? There is a mystery. Perhaps insoluble. But it does not affect in the least the 'teachings' of Jainism as to which both the Digambaras and Svetambaras agree.

P. 33. Similarly as to the acquisition of Manahparyaya or Direct mental knowledge at p. 33. I know that the Digambaras, do not hold what is attributed to them in ll. 9 and 24, p. 33. According to them every Tirthamkara acquires this knowledge at the 'beginning of meditation ('dhyana') after He takes 'diksa', i.e., renounces the world.

P. 34. The legend of the theft of the robe is interesting, but I cannot vouch for its authority and authenticity. Indeed statements of this sort are made probably mostly on the authority of illiterate, though pious Jaina women, who are not responsible authorities on Jaina tradition as recorded in the books, which even Jaina men so seldom read.

P. 36. Sir Monier Williams' quotation "to get rid of clothes was to get rid of sin" bears reversal: Shame implies sin. To get rid of sin is to get rid of clothes; every sinless ascetic was naked. Absolute and public nakedness is the last and most responsible step in external renunciation, and may not be taken lightly.

P. 38. There is a touch of satire and unbelief in Mahavira's refusal of Indra's protection. I do not know if the legend is literally true as given. It is certainly illustrative. And a Christian who doubts it does not know the life of Christ. The unforgettable scene at Gethsemane, the smiting off of the ear of the servant of the high priest and Jesus's words: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." (St. Matthew Chapter 26, v. 53-54.)

P. 41. The 'An-aksari' Speech of Mahavira, is said to be „ unintelligible to the common people."—The Jainas claim it to

have been 'intelligible to all living beings' in the 'Samavasarana' (Hall of Audience). (Cf. 'Jaina Law' pp. 1-2, 1916).

P. 43. Foot-note 2.—The Jainas use the term "Moksha" or Liberation.

P. 44. In l. 15, 'life' means mundane existence. The wording again is needlessly irreverent and offensive to Jainas, "never again could the prisoner be sentenced to *life*", speaking of Lord Mahavira.—Is vituperation or intolerant satire the means by which a good man or woman seeks Truth even in an alien creed?

P. 45. "Mahavira was incarnate as a carpenter called Nayasara."—A merest fancy reminds one of Christ, as the carpenter's son at Nazareth.

The Royal Proclamation.

THE Royal Assent to the Government of India Bill lately passed by both Houses of Parliament in England having been signified, the following Royal Proclamation is published:—

George V, by the grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the sea, King, Defender of Faith, Emperor of India:

To my Viceroy and Governor-General, to the Princes of the Indian States and to all my subjects in India of whatever race and creed;

GREETING: Another epoch has been reached to-day in the annals of India. I have given my Royal Assent to an Act which will take its place among the great historical measures passed by the Parliament of this realm for the better Government of India and the greater contentment of her people. The Acts of 1773 and 1784 were designed to establish a regular system of administration and justice under the Honourable East India Company. The Act of 1833 opened the door for Indians to public offices and employment. The Act of 1858 transferred the administration from the Company to the Crown and laid the foundations of the public life which exists in India to-day. The Act of 1861 sowed the seed of representative institutions and the seed was quickened into life by the Act of 1909. The Act which has now become law entrusts the elected representatives of the people with a definite share of

the Government and points the way to responsible Government hereafter. If, as I confidently hope, the policy which this Act inaugurates should achieve its purpose, the results will be momentous in the story of human progress; and it is timely and fitting that I should invite you to-day to consider the past and to join me in my hopes of the future.

2. Ever since the welfare of India was confided to Us it has been held as a sacred trust by Our Royal House and Line. In 1858 Queen Victoria of revered memory solemnly declared herself bound to her Indian subjects by the same obligations of duty as to all her other subjects; and she assured to them religious freedom and the equal and impartial protection of the law. In his message to the Indian people in 1903, My Dear Father King Edward VII, announced his intention to maintain unimpaired the same forms of humane and equitable administration. Again in his Proclamation of 1908, he renewed the assurances which had been given fifty years before and surveyed the progress which they had inspired. On My accession to the Throne in 1910 I sent a message to the Princes and Peoples of India acknowledging their loyalty and homage and promising that the prosperity and happiness of India should always be to me of the highest interest and concern. In the following years I visited India and testified my sympathy for the people and my desire for their well being.

3. While these are the sentiments of affection and devotion by which I and my predecessors have been animated, the Parliament and the people of this Realm and my officers in India have been equally zealous for the moral and material advancement of India. We have endeavoured to give to her people the many blessings which Providence has bestowed upon ourselves. But there is one gift which yet remains without which the progress of a country cannot be consummated: the right of her people to manage her affairs and safeguard her interests. The defence of India against foreign aggression is a duty, an Imperial interest and pride. The control of her domestic concerns is a burden which India may well aspire to take upon her shoulders. The burden is too heavy to be borne in full until time and experience have brought the necessary strength. But opportunity will now be given for experience to grow and for responsibility to increase with the capacity for its fulfilment.

4. I have watched with understanding and sympathy the growing desire of my Indian people for representative institutions. Starting from small beginnings this ambition has steadily strengthened its hold upon the intellects of the country. It has pursued its course along constitutional channels with sincerity and courage. It has survived the discredit which at times and in places lawless men sought to cast upon it by acts of violence committed under the guise of patriotism. It has been stirred to more vigorous life by the ideals for which the British Commonwealth fought in the Great War, and it claims support in the part India has taken in our common struggles, anxieties and victories. In truth the desire after political responsibility has its source at the root of the British connection with India. It has sprung inevitably from the deeper and wider studies of human thought and history which that connection has opened to the Indian people. Without it the work of the British in India would have been incomplete. It was, therefore, with a wise judgment that the beginnings of representative institutions were laid many years ago. Their scope has been extended stage by stage until there now lies before us a definite step on the road to responsible Government.

5. With the same sympathy and with redoubled interest I shall watch the progress along this road. The path will not be easy and in marching towards the goal there will be need for perseverance and for forbearance between all sections and races of my people in India. I am confident that those high qualities will be forthcoming. I rely on the new popular assemblies to interpret wisely the wishes of those whom they represent and not to forget the interests of the masses who have yet to be admitted to the franchise. I rely on the leaders of the people, the ministers of the future, to face responsibility, to sacrifice much for the interest of the State, remembering that true patriotism transcends party and communal boundaries; and while retaining the confidence of the legislatures, to co-operate with my officers for the common good in sinking unessential differences and in maintaining the essential standpoint of a just and generous Government. Equally do I rely upon my officers to respect their new colleagues and to work with them in harmony and kindness; to assist the people and their representatives in an orderly advance towards

free institutions; and to find in their new task opportunities to fulfil as in the past the highest purpose of faithful service to my people.

6. It is my earnest desire at this time that so far as possible any trace of bitterness between my people and those who are responsible to my government should be obliterated. Let those who in their eagerness for political progress have broken law in the past respect it in the future. Let it become possible for those who are charged with the maintenance of peaceful and orderly Government to forget the extravagances they have had to curb. A new era is opening. Let it begin with a common determination among my people and my officers to work together for a common purpose. I, therefore, direct my Viceroy to exercise in my name and on my behalf my Royal clemency to political offenders in the fullest measure which in his judgment is compatible with public safety. I desire him to extend it on this condition to persons who for purposes of State or under any special or emergency legislation are suffering imprisonment or restraint upon their liberty. I trust that this leniency will be justified by the future conduct of those whom it benefits and that all my subjects will so demean themselves as to render it unnecessary to enforce the laws for such offences hereafter.

7. Simultaneously with the new constitution in British India I have assented to the establishment of a Chamber of Princes. I trust its counsel may be fruitful of lasting good to the Princes and the States themselves and may advance the interests which are common to their territories and to British India and may be to the advantage of the Empire as a whole. I take this occasion again to assure the Princes of India of my determination ever to maintain unimpaired their privileges, rights and dignities.

8. It is my intention to send my dear son, the Prince of Wales, to India next winter to inaugurate on my behalf the new Chamber of Princes and the new Constitution in British India. May he find mutual goodwill and confidence existing among those on whom will rest the future service of the country, so that success may crown their labours and progressive enlightenment may attend their administration. And with all my people I pray to Almighty God that by His wisdom and under His guidance India may be led to greater prosperity and contentment and may grow to the fulness of political freedom.

Notes and News.

The passage of the "Indian Reforms Act 1919" is the most momentous event in the History of India. It is a remarkable document. Its details may justify the cry raised against it here and there. Its practical working may justify the fears of its prophet-critics but its most prominent part is not there. Its political and moral significance lies in its *principle*. Self-government is a farce and a misnomer unless the power and responsibility of the government are co-extensive and in the hands of the people. The late Sir Henry Campbell Sanermann tersely put the claim of self-government in the famous phrase,—the government of the people for the people by the people. The idea is as old as the hills. But in Indian politics it was not applied. The British enactments of 1773, 1833, 1858, 1861, and even 1909 all excluded it strictly. The Indian people were governed for their good but not by the people. An alien Bureaucracy governed India and it was not responsible to the Indian peoples. All that is changed now by the immortal work of Mr. Montagu and Lord Chelmsford, is that the Bureaucracy, though still predominently foreign in character, is no longer to remain wholly irresponsible to the people. The peoples and the Princes of India are to have a voice and part in the shaping of the affairs of their country.

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As patriots and well-wishers of India, we welcome the Act as a great administrative advance. Upon our Indian brethren we would earnestly impress the great gulf between theories of government and their application in practice. Theorising is easy. To make theories fit the varied and complex circumstances of life is another matter. In India itself for those who are serious claimants of Home Rule in its full-fledged form we offer two sets of considerations. 1. Nearly one-third of India—i.e., the Indian States in India—is under Home Rule. The conditions of affairs there must be very instructive; and we commend a thorough and first hand study of Indian States to the impatient Home Rulers. 2. The Indian Reform Act expressly gives considerable scope for actual self-government to us. Let us justify our claims for speedier Home Rule by discharging our part of the responsibilities as we ought to. In practical politics, co-operation is essential.

Differences of opinions, view points and sympathies *must not* lead to stagnation and obstruction. The masses and even their leaders have to be educated and trained for practical work of the administration. A tradition of political service, aspiration and endeavour has to be created. It needs training. It cannot be achieved in a day. Patient labour is necessary. The diffusion of political ideas and ideals is needed. Sincere and sacrificing patriotism, sober and steady determination to realise our political aims are rarer than they seem to be in India. We must try to make them more widely prevalent than they are to-day. Then alone our demand for a fuller form of Home Rule will be more than a premature cry for a thing which may be ours only after sometime.

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As to Jainas, our immediate duty is twofold. 1. To move the authorities at once to set at liberty our brother Pandit Arjun Lal Sethi B.A., without any restrictions upon his future activity, except so far as they may be necessary for strictly legal and public purposes. 2. To give an organised and whole-hearted support to the Jaina Political Conference, to formulate voice and defend our public position and rights in the Indian polity. Any delay or half-heartedness in this spells not merely disaster but extinction of the Jaina Community as such. We earnestly pray and hope that all educated Jainas will see their special duty in this line and all Seths and Pandits will see the great urgency of this and their duty to sink their differences, to give up their hesitation and to at once co-operate with the educated leaders to make the Jaina Political Conference a well organised and effective weapon of our Community.

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Mr. Gulabchand Jaini, of the Jain Public Library, Lucknow writes "The public are informed that the Rathyatra ceremony will be celebrated on Monday, the 26th January 1920 (*Basant Panchmi*). The Image of God will be installed in the *Rath* and taken in procession with great pomp through Chowk, Nakhas, Sanitary Road, Yahiaganj, Rakabganj, Iron Bridge to the Mandap at Jain Bagh in Daliganj, where for four successive days will take place Puja Mandal Vidhan. His Holiness Sriman Jain Dharma Bhusana Bramchari Sital Prasadji as well as other Tyagijis, Brahmcharis, and Pandits from various places will grace the occasion by their presence and will deliver very instructive lectures on important topics. The Lucknow Jain Sabha will hold its sittings for two days and Kirtans, Bhajans etc., will also be held. The Maina Sundri Natak, an excellent drama, will be played. In short, the occasion will be an unprecedented one for the Jains and hence all our brethren are requested to witness the Prabhavana of their great religion."